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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relation and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Great Conspiracies of Capital and Labor.

The Vital Issue Between Them, and its Culminating Struggle; a Page of Prophecy with a Scientific Diagnosis of the Condition of the Times.

WE HAVE REACHED that point in our history when the people are out of the question—so far as any voice in the conduct of public affairs is concerned. That we have reached the condition of imperialism there can be no reasonable dispute; but it does not reside in the fact of our possession of insular territory, because the separation of our lands by bodies of water does not affect the status of territorial relationship, nor can the character of the nationality and its religion enter as factors into the discussion of the subject, because our laws provide for the greatest latitude in citizenship and in religious conviction and practice. Our present status of imperialism is that of the money power. This great danger which confronts us is not confined to one phase merely of the greed of the money god; it is dual in its manifestation, and perfectly fulfils the prophetic declarations in Revelation which have been made concerning this power: "And I beheld another beast coming up out of the earth; and he had two horns [powers] like a lamb, and he spake as a dragon." When we study the character of this beast on the most material plane of activity, and compare its operations with the predictions of its functions, it becomes perfectly obvious that the beast of Revelation

comprises the two phases of the money power which we are about to diagnose.

The beast has two horns like a lamb. The lamb or ram signifies the begetting power. The begetting power as pertaining to the principles of production, in the present phase of production, belongs to the capitalist on the one hand and the laborer on the other. The Lamb of God is the begetting personality and power of Deity. The power of production is the power to beget on the secular plane of activity, hence this power is spoken of as the beast having two horns like a lamb. It speaks as a dragon, because the dragon or serpent implies the wisdom of commerce, and this wisdom is displayed in its double aspect as having two distinct forces. Both of these forces display the wisdom of the serpent. It is a beast coming up out of the earth, because it is secular in its manifestation and power.

We speak from personal observation and the experience of friends, in the announcement of the fact of the audacity of the ordinary laborer and his impudence in interfering with the rights of the American citizen. It is a burning disgrace to our boasted civilization that an American, regardless of the fact that he has not yet been forced into a labor-union, cannot determine and

direct his legitimate desire in his right to perform a day's work. All the indications of the times go to show that the money power, as represented by the trust and the labor consolidation, constitutes the great beast of Revelation—for the image of this beast had power to control the commercial world. No man can buy or sell without the mark of the beast either in his forehead (the money-controlling power) or in his hand (the labor power). If we analyze this prophetic declaration, we will find that the facts as they exist at this perilous juncture of human affairs go to corroborate and fulfil the prediction. Let a moderate dealer in any manufactured commodity attempt to place his goods on the market, and he is met with the question: "Have your goods the union label?" If not, the merchant will tell him that he cannot handle them. This fact is not the exception to the rule, it is of the most common occurrence; and the growing solidarity of labor-unionism is rendering it more and more difficult for men to pursue the course of liberty in what should constitute their inalienable rights, and to attain that freedom and happiness which the Constitution of the government pretends to guarantee. The small dealers are being forced out of the world of trade. In what direction? Surely in the way of the laboring mass, or into penury and despair.

The consolidation of the money-power into the great billion-dollar trust is not the worst feature of the tendency to combine. The effort of the bankers and brokers of the monetary world to control the output of the great resources of the entire industrial system, is not the most dangerous feature of the present peril. Our trouble lies deeper than this; the intelligence which is giving impulse and direction to the labor world, is as subtle in its conception and as persistent in its purpose as the merciless power of corporations and trusts. These two great contending factions are the powers of hell let loose for the great and dreadful day of the Lord. Let us urge upon the world today the fact of the impending crisis, and that it is hastening to the day of doom. This is not the frenzy of pessimism nor the relinquishment of hope; it is the result of a deliberate and considerate diagnosis of the conditions of the times, and such a commensurate knowledge of the future as to enable us to determine a perfectly accurate prognostication.

The part which the great political parties have played in this tragedy of human destiny, in so far as their ignorance has been displayed, is that they have not been able to observe the inevitable results of the two conspiracies they have fostered and abetted. Both of the great parties have curried favor with every resource of evil for the purpose of political aggrandizement. Both parties have attempted to conciliate the combination of money and the combination of labor. The party now in power has openly demonstrated its

purpose to favor the world-wide monopoly of the gigantic commercial trust, and to trample the rights of the people under foot. It is the consort of the banking usurpation and of the whisky trust. It is the generator of the world's most gigantic conspiracy to defraud the masses of the inhabitants of the world of their freedom and their happiness.

There exists a common belief that this question of "capital and labor" has but two phases. There is no greater mistake; leading men with their leading publications have seen only the necessity of choosing one of two sides to the controversy; thus they are arraying themselves in favor of the people, as they declare, or in favor of the trust, as is plainly obvious. The republican papers are universally in favor of the party and the administration which have unmistakably shown their love of the money power in the form of the commercial-trust-conspiracy, and in the centralization of this power. Such publications as the *New York Journal*, Hearst's San Francisco paper, and Hearst's *Chicago American* favor the working man's trust, as if to side with the labor-union-conspiracy is more righteous than to support conspiracy in the shape of banking and commercial monopoly.

The democratic party is posing as the people's friend, and will be forced more and more into this phase of the great issue and its culminating struggle. The only logical determination of the democratic party is toward and with the labor conspiracy, as against the financial trust conspiracy. This will constitute an array of potential force sufficiently gratifying to that love of usurpation upon which depends the world's catastrophe. We abominate the power that would conspire against the liberty of the individual, whether that influence is in the form of a banking conspiracy, the billion-dollar trust, or the labor-union. Both parties have exhibited flagrant cowardice in that they, while aware of the existence of these two monstrous conspiracies, have not enforced legislation that would prevent, had it been in the order of law, the consummation of their tendencies and purpose.

Beyond the coming conflict is observed the radiant beams of the sun of social liberty, portrayed by inspired men, of ages lost in the obscurations of the clouds of materialism wherein the truths of prophecy and revelation are made to appear as so much mysticism and the vagaries of obsolete mental darkness. Another power, distinct from both capital and labor, arises on the earth and sea of human destiny and hope. This is a combination of God and man—it is the power of the Lion of the tribe of Judah in the arena of the bulls and the bears. It will be arrayed against both capital and labor, because so called capital is but the legal, not morally legitimate, robbery of the creator of all the

wealth in existence; and against labor, because labor is but another name for wage slavery.

When the labor-union sues for higher wages and shorter hours, it admits the right of the usurper of its liberty to perpetuate the bondage of the wage slave. Industry as it will be operative in the final adjustment of human affairs in the new social order, will in no sense be denominated labor. It will be one of the most gratifying phases of recreation—re-creation. Nothing can be more gratifying than the pursuit of invention for the sake of the love of invention, the pursuit of music for the love of music, the pursuit of agriculture and the development of architecture for their specific uses, and the inestimable satisfaction growing out of the exercise of the ruling faculties of distinctive minds. There will

be no labor in the kingdom of righteousness which the Lord comes to establish. There will be a complete regulation of industry, and the commercial enterprises of the world will include the equitable collection and distribution of the world's products. These will not come until after the catastrophe.

Since the so called Reformation, satan has been let loose, and has gone forth to gather the contending forces of Gog and Magog for battle, as has been predicted. These forces on the secular plane of human activity and contention, are the powers of the combination of wealth and the combination of the wage slaves. The culmination of this controversy can have no other termination than in the catastrophe which the two great political parties are coöperatively forcing to a climax.

Scientific System of Political Economy.

Prevailing Fallacies and Present Unbalanced Condition of Affairs; What Political Economy Implies; the Principles of Divine Uses and Commercial Equity.

BERTHALDINE, MATRONA.

THE SUPREMELY dominant power of science falsely so called has found able promulgators of fallacy in every domain of human life. Results incalculably disastrous to human weal, have been wrought through the agency of teachers communicating the fallacies constituting the accepted so called science of political economy. The "dismal science" some call it; such gloomy hopelessness does it engender in the minds of men groping in its darkness, yet seeking light with which to usher in the day of the kingdom of righteousness.

The Universology of Koreshanity offers to the thinker an entirely new and altogether scientific system of political economy, which has power to dispel the gloom from all befogged intellects, and to banish mental fogs with the irradiations of the sunshine of justified hopes. Koreshan Science of political economy is based upon the perfect understanding of the laws and principles operating to maintain the equilibrium of the universe, the laws and principles determining the equitable distribution of all the resources of Deity. Genuine political economy implies, primarily, the science of the righteous use of all the resources of life.

Life in its most divine aspect is Jehovah, the fulness of the Godhead bodily. The known Jehovah, the Lord Jesus Christ, was the life of the world or cosmos he involved, because Eloah—the science of his divine being, was the inresident of his soul. This indwelling presence of Eloah made of Jehovah the Light of the world, as well as its life. He being a living exponent of divine love and wisdom in the fulness of life, we do well to look to him for wisdom concerning the foundation principle of equity, which is reciprocity. Freely, said He, ye have received, freely give.

The Lord Jesus is the one man known through history, who possessed the absolute science of the righteous use of all the resources of the universal life, of which he was the perfected involution. He therefore has been the only legitimate political economist before the world for nineteen hundred years, yet humanity has not heeded his instructions or example, in the adoption of any scientific methods of social organization, because incapable of comprehending the science of his Divinity, of his immortal, incorruptible being. Comprehending Himself and the universe he involved, he gave himself, the Life of a world to come, to make the world that was dead in trespasses and sins, which constituted his environment, alive to his righteousness.

The Lord in his dissolution became a consuming fire, which burned him into receptive humanity to become the final consummation of its devout hopes for the possession of the light of his life, the science of the laws of his being, by the application of which they might be clothed upon with his image and likeness. The fire He kindled has burned in the wicked as an age-lasting, unquenchable fire of love and longing for his quality of life. It has been a fire infolding itself, and at last "that wicked" is revealed who must become the burning and shining light of the Lord's sacrificed life; sacrificed to make men know and do his will. This Light, which will reveal and judge the quick and the dead, reveals both the mysteries of Godliness and the mysteries of iniquity, and is the light that enlighteneth every man that cometh into life. This light of genuine science, the water of life, burns with unquenchable fire the dross of the wicked, to whom was imparted the fibrin of the flesh of Christ—the spiritual Seed of Israel.

Jehovah Jesus, Lion of the tribe of Judah, is the Heart of commercial equity—divine political economy. Out of this Heart are the issues of life, who are to be born of water and of fire. Jehovah, the Lord our righteousness, instituted the free circulation of the blood of his final covenant with humanity, when he poured out his soul unto death in obedience to the law of the cross. To His Godhead we owe every debt of gratitude for the light of his life, which has given to Lucifer, his Messenger, that torch of divine wisdom—the gospel of genuine science. From this gospel we must learn the political economy of the divine kingdom of righteousness.

No man has a moral right to anything which he will not use for the common weal—that is, for the good of all. The sole legitimate purpose of government is the service of the foundation principles of equity, presented and illustrated by the Lord Jesus Christ. The Lord made of himself the chief servant of humanity in applying these principles. He declared that the Son of man came not to be ministered unto, but to minister. The Christ, or firstfruit of a world or order of things, is its involved completeness, who is the chief servant and the Head of a world to come. The principles he enunciates and illustrates are to be the dominating principles in securing every enactment of equity in the days of his kingdom.

From the Spirit of the Word, generated by the giving of Himself to the world for the life of his order, he reproduces the final letter or science of the Word, this Word being God, or the law fulfilled in personality. This letter, or science of the Word, kills the old man of sin or iniquity, and the spirit of this man of sin, slain of the Lord and dead in Christ, makes alive a man of God thoroughly furnished unto all good works. This letter of the law, or science of the Decalogue, reveals to the world the mind of Christ, and the sphere receptive to it becomes the body politic of a new order of things, new heavens and a new earth. The Christ is always the firstfruit of every divine cosmos, whether of celestial, spiritual, or natural degree, and the science of the law constitutes his anointing.

The Lord Jesus imparted to his church the firstfruits of the Spirit of the arch-natural life of the kingdom of the Gods in earth. He taught his church to pray for, or desire that kingdom to come in earth in its arch-natural degree. In Himself they beheld it in the celesto-natural, he being a Son of man in the heavenly state of manifest celestial love and wisdom. The church militant has steadfastly prayed for the kingdom of God to come in earth, of which Jehovah was the Holy Seed—the Father-Mother. His Motherhood has become the Church Triumphant in the heavens, triumphant in the spirit of wisdom and understanding given by an absolute science of the laws of life and immortality. The Fatherhood is manifest in the Apostolic successor of the Lord Jesus, and must be recognized by his credentials as the legitimate Head of the church militant, as he is of the Church Triumphant. This church

must be reduced to the divine economy of scientifically related orders, which will follow in Apostolic succession the great head of the church, into the kingdom of the Gods in earth. The keys of this kingdom are obedience and confession—obedience to the science of the law, and confession of its divine origin or name.

The science of the law is the conjoining power of the Lord coming up in the sons of men, to meet the Bride—the New Jerusalem descending from God out of heaven adorned for her husband. In the scientific reunion or divine marriage of church and state, we will have manifest the first principle of political economy. "It is not good for man to be alone," says inspired Writ. The Lord's House is primarily the virginal being, Jehovah, Bride and Bridegroom in one form, individual, that is, undivided. The division of this House is the beginning of the fall of man and the wastes of profligation. The reorganization of the Lord's House involves sex separation from every form of adultery, and polarization in a reuniting power which will constitute a holy covenant of unity and the conservator of the reunited soul forces of man and woman.

What is true of man and woman is true of church and state. These two must separate themselves from every form of adultery with political and ecclesiastical fallacy and evil, and enter into a covenant relation, the conservator of which is the absolute science of truth. Economy, or the righteous use of the resources of life, is impossible in a body politic or house divided. Church and state must be united in and by that *sire* and *scion* of both, the source of science, the Koreshan University System, whose fitting symbol is the eagle of the United States, the crown of whose imperial government must finally be surmounted by it. Thus shall the world give honor to the Father's name to be written in the forehead of every Son of righteousness; for the eagle signifies that power of science, theocrasis, by which in the divine economy men are begotten and born the Sons of God.

The state exists in righteousness only for the service of the highest, holiest interests of men of whom the church is called to be the nourishing mother. The familiar saying that "economy is wealth," is true of divine economy. Wealth means weal or good. Obedience to the law of divine love makes manifest the righteous use of all things, and wealth of every degree and quality is the certain accompaniment. With the powers of church and state reunited and represented in a Head anointed with the God science, the coöperation of all men in confessed interdependence will proceed by orderly methods, and manifest the united potencies of the two in good results which it hath not entered into the heart of mortal man to conceive.

To the called and chosen heirs of the divine kingdom of righteous uses, the Seed of Abraham, it was said: "All things are yours, for ye are Christ's and Christ is God's." The man of God, thoroughly furnished unto all good works by every good and perfect gift which cometh from above, that is, from the sphere

of the divine unity of the intellectual and affectional principles in science, is the first ripe fruit of this age, and is the sign of the Son of man in heaven. This Sign is the foretold Elijah the Prophet, the restorer of all things divine, therefore of the divine science of political economy, the Light of the Lord God who is to illumine the world with the radiance of divine glory. This science is derived in its celestial, spiritual, natural, and arch-natural degrees by the applied law of correspondence, from the Koreshan Science of the Cosmogony of the universe, in its least and greatest forms.

The first step to be taken by the would-be disciple of

divine political economy, is that of placing himself in the College of Life under—that is, in obedience to the law. In the loyalty of true discipleship he will be led into the state of Christ, and will become the estate or inheritance of the New Jerusalem—the heart of God, on which the law is written. The inheritors of the New Jerusalem will have the divine image and likeness individually and collectively, which constitute the holy Temple of the Most High in its least and greatest forms, an institution of social order protective in all its restraints and adjustments of the holiest form of individual life, liberty, and happiness.

The Creed of Count Tolstoi.

The Conceptions of the Venerable Russian do not Involve the Messiahship and Godhood of Jesus the Christ; the Truth of Primitive Christianity.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

Nothing matters with God but truth. In order to worship God, he must needs reject the teachings of the orthodox church. By them the teachings of Christ are disfigured, transformed into grossest sorcery, ablution, unction, movements of the body, incantations, deglutitions of piles of bread, all of which has nothing to do with that teaching which only commands men to love one another, not to render bad for evil, not to judge others, not to kill. * * * They behave like the brigand who murdered a whole family of five or six persons in order to steal an old clock and forty kopeks. If Christ could come back he would sweep them out with their instruments of witchcraft.—COUNT TOLSTOI.

COUNT TOLSTOI, in referring to the writ of excommunication, says it is illegal, arbitrary, unjustifiable, mendacious, libelous, and calculated to promote evil sentiments and unworthy deeds; that its issue has already so stirred the hatred of bigots, that he is daily threatened with assassination. Concerning the Messiah, he remarks: "I believe that the will of God was never so precisely explained as in the doctrine of the Man Christ; but one cannot regard Christ as God and offer prayers to him without committing the greatest sacrilege. If another doctrine should arise that satisfied me better, I should not hesitate to adopt it, for nothing matters to God but truth."

The trouble with Tolstoi's creed, as with that of the corrupt and persecuting church which he rightfully condemns, is, that while Tolstoi rejects the mountains of practical unrighteousness and atheism that deform the other, both are in like ignorance of the truth that makes men free—the true God. Both professing to believe in eternal life, are ignorant of the fountain and source of it—Jesus Christ. "This is eternal life, to know God and Jesus Christ whom he hath sent." Jesus said to the Jews, that the God whom they professed to worship was his Father, and that that Father—God, dwelt in him; and he might have truthfully added, dwelt nowhere else, at that time. Tolstoi's brother, doubting Phillip, said to the Lord (God) Jesus Christ: "Show us the Father [God] and it sufficeth us; Jesus

saith unto him, have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, show us the Father?"

The aged Tolstoi has not recognized God in Jesus Christ, and yet he supposes—so saturated is he still with the false teachings of an apostate, persecuting church—that he knows God. He has not yet learned that when he has found the man in whom is the perfect truth, he has nowhere else to go to find God—the supreme Good. He thinks he could not worship—pray to him, "without committing the greatest sacrilege." Did not the early (the only real) Christians so believe and practice? When to those learned and polite heathen Athenians Paul declared the UNKNOWN god that made heaven and earth, he preached none other God than Jesus Christ.

It is plain that Tolstoi's idea of worship is yet the superstitious one taught, not in the Bible, but by the lying priests of an apostate church, in order to enslave to them the masses whom they have made ignorant of the truth. If we spoke the Greek language, in which the New Testament was written, we would as readily speak of worshiping a man as God. Worship is worthship, recognizing a being's worth and rendering the respect and obedience due. The man who wants a house built and has not the requisite knowledge and ability, must worthship—recognize and reward—the ability of one that has. If he wants to build for himself a higher spiritual habitation, and finds himself lacking the skill and ability requisite, he must find some one to help build it, who has them; and it will always be some man—a God Man—God manifest in the flesh, as was Jesus, who in the beginning was the Word, with the Father, and was made flesh and dwelt among us.

There is no other way under heaven, given among men whereby Tolstoi or any other man can be saved; and any praying to another being is "committing the

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greatest sacrilege." But, says our great-hearted old Russian friend: "If Christ could come back he would sweep them out with their instruments of witchcraft." What sort of ideas can Tolstoi have of Christ, who has no doubt that if he could only come back he would certainly be able to sweep out this terrible power of an

apostate church? Having such power to work while here, has He not power to come back as he promised? Most certainly He has, and will yet sweep them all out with the whole pious but godless brood of mammon-worshipers who now rule the world. Who cannot see that such power is none other than the power of God, and that the owner and wielder of it must be God?

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE DECEITFULNESS OF RICHES is a phrase which is often employed but seldom subjected to scientific analysis. It was first used by our Lord, who was the continent of truth, and therefore best fitted to characterize the subtle workings of the great power which makes for unrighteousness. In expounding to His disciples the parable of the sower, he compared this particular quality of riches to thorns which spring up and choke the Word so that he (not it) becomes unfruitful. Christ himself was the Word which was sown in the church, but the love of money has prevented it from bringing forth the fruits of the spirit. Riches are termed deceitful because they blind the eyes, or as St. Paul puts it: "The god of this world has blinded the *minds* of those which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Self-deception is the most dangerous foe to righteousness. The lack of ability to think and to reason clearly, which is a special feature of the condition of the world, is psychologically due to the attempt to serve two masters. Mental weakness, confusion, and insanity follow division of force. The churches say: "Let us revise our creeds to comport with our enlightenment; our membership has increased; we have built costly and beautiful edifices; we spend great sums in charity, and our missionary work was never so well supported. Are we not rich and increased in goods?" But the Lord in his advent confronts them and his eyes are like a flame of fire: "Thou art wretched and miserable and poor and blind and naked. Know thyself for what thou art," He cries. Our millionaires are complacently happy in the thought that heaven has endowed them with the capacity for building up immense fortunes in order that they may act as stewards for the Lord. They open coffee houses, found libraries, and endow colleges to win praise of men. The time servers form another class whose eyes are blinded by the god of this world. Such are they who join themselves to a popular cause which promises advancement, believing that the service of humanity tempts them when their secret hopes are toward personal reward. When Jesus hung upon the cross, he wore a crown of thorns. His death there was a type of his spiritual death as the Word sown in the race, and the cruel thorns which pierced that divine brow were a type of the sorrows that would oppress him through the dominance of the money power, in his efforts to crown himself and sit down upon the throne of immortality at the end of the age.

According to what is termed the Idealistic theory, we do not know whether matter really exists or whether it is merely a creation of our active mind. "We perceive that matter constantly undergoes changes, but we do not know whether those changes actually take place, or whether they are but the reflection of changes in our perception." To question the existence of matter is to charge the physical senses with bearing false

witness, not merely in specific cases, but constantly and habitually as their natural function. As soon as the child opens his eyes to the light, he begins to demand something outside of himself for sustenance, and through every avenue of sense he learns from day to day to distinguish between self and environment. It is unreasonable to suppose that Nature's education is deceptive, for if matter has no objective basis then the office of the senses is only to lie. There are isolated cases where the senses give false reports, just as a person habitually truthful will sometimes be led into falsehood, but their normal function, like that of man himself, is to speak the truth. Koreschan Science affirms that the appearance of visual foreshortening whereby we are led to believe that the earth is convex instead of concave, is produced in the eye by the action of the visual force. Here is an instance where the eye deceives us; but the Scriptures tell us to judge not according to appearance, but to judge righteous judgment. Scientific understanding must supplement vision. Koreschan Science, which is the product of the entire cycle of human experience brought to a focus in one mind, does explain and correct the deception. Man is now in imperfect and sinful states—spirit, soul, and body are all defective. His eye is not single, therefore his body is not full of light. Christ, who is the Light of the world, the Eye of the body, is now in humanity as the hope of glory, not as the realization of glory in immortal life. Mirage is a case in point where knowledge resulting from experience enables the judgment to decide between appearances and facts.

The love of uses is the antithet of the love of usury. The latter enables man to enjoy the pleasures of the lower sense life; the former opens to him a whole world of higher delights. Uses were ordained from the beginning to induct man into the joys of the kingdom of heaven. To participate in heavenly uses is to know God. The love of uses brings God down to humanity, where the Creator of all becomes the servant of all. Jesus said: "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," meaning that the disciple is not above his Lord either in material or spiritual service. By this act of humility He also expressed in symbol a great truth referring to himself in his office as Savior. "He that is washed needeth not save to wash his feet, but is clean every whit." Jesus was the Head of the church, which is the body. His Spirit which was then pure and holy, needing no lustration, was to pass into his disciples who constituted the church, and take on sinful conditions until his reappearance at the feet, or as the feet of the dispensation, when his first work would be to purify himself from the evils common to the race.

"The mystery of life and death is as much a mystery to the most brilliant man of this civilization as it was to the ignorant creature of the stone age." The above is a sad confession

of the limitation of intellectual achievement. It is taken from a periodical whose aim is to explore occult things, and it is an avowal that may be heard coming from all quarters. Science, religion, occultism, socialism, all deplore their inability to answer the great questions. But there is one mind that contains the sum of truth and has formulated it into concrete expression. The involution and evolution of Deity in humanity; the law of reincarnation by which man, the debris of the God kingdom, passes alternately from natural to spiritual states of experience until he is ripe enough to return to God; the law of transmutation and absorption by which he finally overcomes death in the natural body and passes out alive—these are truths which explain all mysteries.

Is the development of life from the egg creation or reincarnation? It is both, for the former term in Koreshan Science never implies the production of something out of nothing. To create is to beget through the intervention of the law of transmutation. Reincarnation simply means coming again in the flesh. The sperms and germs of reproduction which unite alchemically to form the fertilized ovum are the result of the transformation of spirit to matter. Entities which have been embodied and desire to manifest again in the flesh descend from the spiritual world, located in the brain of both parents, and become these agents of reproduction. Thus the child carries with it the life of the past. The proper term is re-embodiment, each person being only a partial reincarnation of his former self. In the alchemical union of two atoms of hydrogen with one of oxygen, the water created does not represent the whole creation. It is only the descending product.

"To the morgue and then to the Potter's field." Only this single line laid on the desk beside the cold form of Allen Knapp, veteran of the civil war, who committed suicide on the day when flowers are laid upon the graves of his comrades who died in battle. The recent flurry in stocks swept away his fortune and his courage. What can infuse hope into myriads of weary hearts who are just ready to give up the struggle against the awful forces of despair? Nothing but the power of a new message fraught with the wonderful truth that God is in humanity as the personal, living Savior, not as the Oversoul. The thought of God as the Divine-Human personality gives strength and courage. He suffers with us and for us, pouring out his soul unto death that he may baptize the world.

International agreement with the establishment of fixed rates is the best way to settle the tariff question. So long as each nation maintains its own rates irrespective of any ethical consideration, jealousy and distrust will spread. Just now, Germany is disturbed and suspicious on account of the growing commercial power of the United States. Concerted action by the countries of Europe to bar our exports may be expected. Such a possibility should be prevented by mutual understanding. Self interest defeats itself as a national policy in the long run. This country cannot afford to incur the risk of a universal boycott. One of the main issues before us today is the acquirement and the maintenance of commercial supremacy which is destined to pass over to us from England.

Koreshanity holds that it is right for a man to serve God as faithfully as he would serve his country. If the interests of the family are secondary to those of the country, they are surely to be set aside for the sake of religion. The establishment of the kingdom of righteousness in the whole earth is not only the greatest issue before the world today, but it is the greatest issue of all time. The consummation of human destiny is at hand. It is twenty-four thousand years since a similar crisis occurred. Is it not incumbent upon those who are

honestly convinced of these facts, to sacrifice lower relationships to the same extent as the soldier who leaves wife, children, and aged parents with the full approval and support of Christianity and civilization?

Rational views of industrial service must be inculcated. Mrs. Phelps Ward and Mr. Sheldon have recently published works upon the subject, and the *Arena* for June contains a thoughtful paper advocating the emancipation of domestic workers through education. The lamentations of Jeremiah are less mournful than the woeful tales related by mistress and maid. The substitution of industry for labor, the organization of society so that the laws of levitation and gravitation may act freely, and the substitution of broader relations for the narrow circle of family life, must combine to settle the difficulty. It is too complex to find adjustment outside of universal order, as Mr. Sheldon has recently learned.

It is stated that Professor Liveing and Professor Dewar have proved that free hydrogen exists in the earth's atmosphere, a point which has hitherto been disputed. Their investigation was made upon liquid air, and after removing from it every trace of nitrogen, argon, and the compounds of carbon, they found in the spectral lines of the residual gases, those of hydrogen. The constituents of liquid air are not necessarily the same as those of the atmosphere. They are created in the alchemical change or combustion by means of which liquefaction is produced. Koreshan Science denies that free hydrogen is to be found in the atmosphere.

A knowledge of the dynamic power of thought increases the sense of moral responsibility a thousand fold. It is pertinent to inquire how far a man may be the product of his neighbors' thoughts. Have they not met him constantly with the belief that he possesses certain unpleasant qualities? Has he not responded to the idea which some chance word or act of his led their imagination to form, so that the faults they deprecate should be laid to their own charge? If they would fix upon the highest attribute of his nature, hold this in mind and make it prominent, what changes might not be wrought in him!

One of our exchanges thinks that it is enough to paralyze the human mind to be told that we live on the inside of the earth's shell, and that there is nothing, not even vacuum nor room for empty space outside this shell. We maintain that everything which has form has limitation. If the universe has form it must have limits. Such logical propositions act upon dormant reasoning faculties like an electrical stimulus. There is no danger of paralysis inside the protective sphere of Koreshan Science, where all is activity.

The Senators from South Carolina did not conform to the code in their recent duel. Though the weapons used by both were sharp and pointed, each chose a different arm. Senator Tillman prodded his colleague with the historic pitchfork, and the latter responded by a thrust of the bowie knife.

Who will guard the interest of the poor man? In three instances the courts of Iowa have decided in favor of usury exacted by Building and Loan Associations. The ostensible purpose of these companies is to aid the poor man to build a home.

The shibboleth of the present is "divine discontent," but the phrase is incorrect. Discontent is not heaven-born, though it urges forward the currents that set toward the haven.

This is the season for moving, and there is a way in which it may be done without expense. Move into a beautiful new thought-dwelling by studying Koreshan Science.

The perfect circle is the symbol of Divinity.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Mystery of Life and Being.

Some time ago I was asked the question, What is life? and gave as good an answer as I could; but I am not satisfied with the answer.—F. A. Y., Apollo, Pa.

Life is the activity of the co-ordinating operations of love and wisdom, as function, in a corresponding and adaptative form. There can be no life without *being*. Being involves the eternal existence of an equal relationship of form and function. There exists a universal form, which contains all subordinate forms. The universal organic form is an eternal thing. Mind is the supreme functionary of activity in this form. The mind in the form depends upon the adaptations of the form. Remember now, that we speak of the form universal, in which man in his highest development is the supreme manifestation.

Man exists by virtue of the fact that the universe exists; he could not exist without it, nor could the universe exist without man. Form in the entire universe is the supreme factor of material being, while function in the entire universe is the supreme factor of active being. Form must be adequate to function, and function to form. If there had not been universal form and function eternally, there could have been no creation of them, for they are the means to the end of creation; hence it follows that creation is a continuous round of recreation in a form and in a functional co-ordinate which must eternally co-operate to perpetuate themselves.

If man had not been eternal he could not have been created. This is true, both from a common sense scientific view, and from the corroborative Scriptural view. In Genesis we read that "the Gods said let us make man in our image and likeness"—that is, just like ourselves. And the Gods made man as declared. The Gods, in the form of men, had to exist before they could reproduce men like themselves, and their means of propagation were according to the laws of propagation belonging to men who existed as the Gods; that is, as the God-men. Their means of propagation involved the power to overcome the things of sensuality, to attain immortality, and to dematerialize and ascend into their own interior consciousness; and in so doing to precipitate a spiritual dissemination by which the lower humanity could be vitalized or fecundated from the God-life.

Wisdom is the supreme light of the

mind, and love is the supreme heat of the mind. They exist as co-ordinate and counterparting functions in the form of matter equal and adequate to their function. They cannot exist and act independently of their co-ordinate form. This form is human, and in its highest aspect is called God and the Son of God. Life in the supreme aspect of its activity is the voluntary purpose of the will, in the highest man, to perform the supreme function of mind through its highest medium—the body.

Man in his perfected form and function is the Tree of Life; he is also its fruit. When we say man, however, we do not mean man in his segregate form as he exists today—either male or female. The supreme attainment of man is the individual man, in whom are the two principles in masculine and feminine combination, wherein there is neither male nor female, but the two-in-one—*biune*. Such a man was the Lord, who possessed the *form of life* because the function of life was co-ordinate in him with the form.

Said the Lord Jesus: "I am the *way*, the *truth*, and the *life*." He had life in himself because he was the form of life—the microcosm. He was the *immortal* fruit of *life*, and in him *you have the answer to the question*, and also in as many as will attain life through obedience to the laws he applied. Life is the eternal man, and without man in his form and in his function there is no life.

Processes of Re-embodiment.

(1) If a man dies today, does he enter the spirit world, retaining his consciousness, and stay there until the child is conceived in which he is to be re-embodied? (2) Do the souls of men ever become so brutalized as to be compelled to retrograde down through the successively lower stages of the animal world? If so, will they ever be redeemed?—A READER.

(1) When a man dies he enters the spiritual world, retaining his consciousness in the other—the interior existence, which is not outside of man but in the human brain. When the spirit dies in the spirit world, it descends from the brain into the body of the person into whose spiritual sphere it passed at the death of the material body. The spirit in its descent becomes a vivified germ of reproduction in the matrix of its maternal parent, and is born as a partial re-embodiment of the person. We say partial re-embodiment, because the law holds good in every domain in existence, that in the disintegration of a corpuscle, molecule, or the greater organic form of being, there are

generated both the ascending and descending spirits or forces of disintegration.

When the form of a man is disintegrated, his spirit passes one way and his body the other. When a spiritual being ends a definite career in the spirit world, it dies as the man dies in this world; the interior consciousness of that spirit passes on to another plane and phase of its spiritual existence, while the outer consciousness is precipitated, losing its identity. It is thus born into this world without any recollection of, or consciousness of the past. This is partial re-embodiment.

In the case of the Lord Jesus, he passed on from Abraham into many re-embodiments, and through many degrees of spiritual progress until all the spiritual and natural degrees blended in the one natural, visible, and tangible re-embodiment of Abraham in the Lord Jesus—heir of the central throne of God. Thus Abraham had progressed through his forty-two re-embodiments in the flesh, with all the degrees of his spiritual progressions, until Abraham was developed into the Son of God. We state this case merely as the representative one. In the case of the Lord, it was a full reincarnation of Abraham, with the two thousand years' additional experience.

(2) The souls of men, like men in their bodies, are either in the ascending or the descending scale of their being. All men on the descending scale are the children of evil and fallacy; that is, the children of the devil, and they do the works of their father the devil—just as the Lord Jesus declared. All men on the ascending scale are ascending, because there has been planted the spiritual power of ascent from the Lord; they thus have been begotten of the Lord, and will progress on the upward scale until they come to the new birth, when they are born of God, and are therefore the Sons of God.

Men on the descending scale descend until they have reached—as the children of the devil—the lowest round of the ladder, when they become quickened from the center of life manifest in the human form, as like Jesus, the Lord in the flesh, for their ascent. All that is degenerated, disintegrated, and scattered as corrupt will be regathered, renewed, and restored to life.

The Sin Unto Death.

Does not the language of Hebrews, 6th chapter, imply that it is possible for some of those who received the Holy Ghost and tasted of the good Word of God and the powers of the world to come, "to fall away and fail to attain the Sonship? If so, does it not conflict with the statement that *all* who believed and received him—the Holy Spirit—"ate his flesh and drank his blood," should without fail, be lifted up at the last day, or end of the age?—J. L. T., Mobile, Texas.

Many people who received the Holy Spirit had it taken away from them at the time it was received. You will remember the Lord's parable of the sowing of the Word. It fell into or onto different

kinds of soil, and on rocky ground, and by the roadside. Some fell into soil not deep; it took root, sprang up, and afterward withered. They were once enlightened, had tasted of the heavenly gift, and were made partakers of the Holy Ghost. They had tasted the good Word of God, and the powers of the world (cosmos) to come. After falling away they could not in that age be renewed to repentance.

All who believed and received Him, and had him take root in good and abiding soil, so that the Holy Spirit could pass on to the production of the Sons of God, ate his flesh and drank his blood, and appropriated and assimilated them. It requires appropriation, digestion, and assimilation to constitute acceptance.

Koreshan Scientific Astrology.

If each of us has a star in the firmament, how are we to find our particular star?—W. N. H.

Every man has his specific star; this is determined by the relation of his birth—everything being normal—to solar, lunar, stellar, and planetary configurations at birth. Among the configurative phenomena to be considered, is the exact location of the sign in its precessional aspect, a phase of astrology left entirely out of all horoscopes by every modern astrologer. In this we do not allude to the place of the sun on the ecliptic, at any given time during the year, but the point of its precessional movement.

For instance; Napoleon was born when the sign was at a particular point in its precession. It will be a cycle of about 24,000 years before a like character can exist, and then not an identical character, when the sign is at the same point, for at the time the precessions of the planets are not identical to the points of their precessions at the time of his birth. These points must be determined by a critical and specifically scientific knowledge. It is the wisdom of the Elohim—of the Gods.

Who Were Called?

It is stated in Acts ii, that "The promise is to you and to your children and all that are afar off, even of as many as the Lord our God shall call." Does not this make the promise of the gift of the Holy Ghost general and for the whole age?—A SUBSCRIBER.

All are called in whom the Word of God took root nineteen hundred years ago; but all were not the chosen. The chosen are such as accepted the Holy Spirit in the highest sense then, and who now will become the Sons of God through obedience to the laws of righteousness.

There will be 144,000 Sons of God. This is the order of Melchizedek; this is the multiplied fruit of the Lord's body.

These are Bride and Bridegroom; all others who come into divine life are angels. They are the called, for they will be as declared—sanctified, justified, and glorified angels, but not as the Sons of God.

Power of the Jews to Kill.

If the Jews dared not take Jesus and put him to death for fear of being punished by the Roman authorities, how is it that they could stone Stephen to death so soon afterwards without fear of being called to account by the Roman government?—A READER.

Let us answer this question Yankee like, by asking one. If the mob of Chicago, which despises John Alexander Dowie, who makes as great a claim as Jesus did, dare not tar and feather him,—as it is in its heart to do,—why will a mob in some other city injure and kill, if possible, a follower of Dowie, right here in America (not Jerusalem) and in Chicago,—not much worse than Jerusalem?

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Plutocracy in Education.

Millionaire Schwab Advises all Young Men to Start Early in the Race for Wealth.

The commencement period, when schools are closing and graduating classes are occupying public attention, is a good time to consider the influence of plutocracy upon education. Fortunately Mr. Charles Schwab, the million-dollar-a-year president of the steel trust, has spoken so plainly on the subject that little room is left for conjecture or speculation. In speaking to a class at an evening school in New York a few nights ago, he said:

"Let me advise you all to make an early start in life. The boy with the manual training and the common school education who can start in life at sixteen or seventeen can leave the boy who goes to college till he is twenty or more, so far behind in the race that he can never catch up. This, however, does not apply to the professional life. The other day I was at a gathering of some forty business men—men in industrial and manufacturing business—and the question arose as to how many were college-bred men. Of the forty only two had been graduated from college, and the rest of the party, thirty-eight in number, had received only common school educations and had started life as poor boys. So I say, as parting advice, start early."

This is the advice given by the best paid employe in the United States—the advice given by a man who receives a salary twenty times as great as that paid to the president of the United States, one hundred times as great as the salary paid to a justice of the Supreme Court, two hundred times as great as the salary paid to senators and representatives, and more than a thousand times as great as the average salary paid to ministers and school teachers. His advice shows that he misconceives the main purpose of education, and values going to school only as

it enables the student to get ahead of some one in the business world.

The principal value of education lies in the fact that it disciplines the mind, enlarges the mental horizon, and enables one to view men and things in their proper relations. Education is intended to make a citizen useful to his country as well as successful. It makes its possessor the heir of the ages, and enables him to judge of the future by the experience of the past. If a boy is taken out of school at the age of sixteen or seventeen and put to work "making a fortune," he is never likely to have time to study history or political economy, and will be apt to accept without question the opinions of those who are a little ahead of him in the race for wealth—opinions which are in turn received from those still further ahead.

Plutocracy boasts that it is practical; it has no ideals, for an ideal is looked up to, while plutocracy has its face to the ground. Mr. Schwab's advice will do infinite damage to the young men of the country, but it ought to awaken the thoughtful to the tendencies of commercialism. If we are to have the oppression of a trust system at home, and the despotism of an imperial policy abroad, we must expect to see education dwarfed, social intercourse debased, and religion materialized.—Bryan's *Commoner*, Lincoln, Neb.

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The People's Trust.

The People May Own and Control all Industries and Reap the Benefits.

If half a dozen men can own, control, and successfully manage all the railroads in the United States, why could the people not own the railroads conclusively and run them for the benefit of society?

If a few men can buy great tracts of land, organize great bonanza farms, and hire men to run these farms, why can the people not own the land collectively, and run the farming business upon a co-operative plan?

If the great department stores can do business so much cheaper than the small stores that the small stores cannot compete with them, why could the same goods not be distributed under a co-operative system even cheaper than can be done by the department stores?

If through government control of the post-office a letter can be carried across the continent, to Mexico and Canada, for two cents, why could the people not own collectively the telegraphs, telephones, post-offices, etc., and do the business for even a small per cent of what it costs under the present system?

If the working class can exist and pay interest on forty billions of debt, and dividends on five billions of watered stock in the railroads, don't you think that class would be prosperous if interest, rent, and profits were abolished?

If under a system where 60 per cent of the labor performed is wasted, the work-

ing class can exist, don't you think this world could be made much better by the adoption of a system in which the labor of all the people could be utilized, and under which there would be no waste?

Is it not evident to your mind that if society can exist under the present system, that four hours a day of honest labor where there would be no waste, would support the world in plenty, even in opulence?

If the people collectively owned all the means of production and distribution, want would be unknown among those who would apply their labor to production for a minimum length of time each day.—*Social Economist*, Bonham, Tex.

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The Pan-American Exposition.

A Prophecy of the Unity of Pan-American Nations Commercially and Politically.

Pan-American in scope, it should be Pan-American in effect. It is said "to celebrate the achievements of a century of progress in the Western world." It should rather prophesy a century of commercial interdependence. The jealousies of the past have been natural; the prosperous giant of the North could not but be looked on with envious eyes by the strippling peoples to the southward. Trade has too often been through Liverpool and Hamburg; the Latin-American and the Yankee have too persistently misunderstood. The function of this Fair should be to end that misunderstanding. Mr. Blaine tried to do it a decade and more ago; he would have welcomed and used a Pan-American Exposition. As it is, its far-reaching effect on intertrade relations may be doubted. The difficulties, competition with our farms and mines and forests to the profit of our shops and factories, are almost insuperable. At any rate, as Charlemagne's fair at Troyes gave us a standard of weight that still measures trade exchanges, the Buffalo Fair, if it would do the same, must begin by guaranteeing a reciprocity that is truly reciprocal, and a trade that has no condescension in it.

In the wider domain of international politics, the Pan-American should mean more. What the Latin-Americans most need is stability of government. Mexico is an instance of what can be done where revolutions do not disturb; the United States is history's exemplar of prosperity through peace. This lesson will not be lost on the quick-witted Latins. Perhaps, too, the Exposition may give a new and broader meaning to the Monroe Doctrine. Present tendencies, carried to their ultimate, mean an Old World trade-war against us, and such conflicts too often develop into wars, indeed. Should such times come, the solidarity of the Americas alone would insure the peace of the world. Shoulder to shoulder they could, if need be, face the world. If this Fair tends to even modify the Monroe Doctrine from "Hands off!"—the attitude of a protecting

superior—to "Hand to Hand!" the attitude of a comrade and friend—and does naught else, it will mark an epoch in the history of mankind.

As a public educator, the Exposition is already an assured success. To the average American, it opens a *terra incognita*. The racial characteristics, the products, the resources, the customs of Latin-America are here spread out as in an open book. On the other hand, the Latin cannot fail to be influenced by the ubiquitous evidences of a free press, cheap communication by wire, rapid transit in the largest sense, and, what he needs most of all, scientific sanitation. To our own people will be taught, as never before, that the machine is taking the place of the hand-worker, and that electricity is supplanting steam.—From "The Pan-American on Dedication Day," by WILLIAM H. HOTCHKISS, in the *American Monthly Review of Reviews* for June.

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Money, Men, and Morals.

Progress of the Future Must be Upon a New Basis of Human Relation.

With all the talk about peace and good will, all the civilized nations are increasing their armies and navies as though a world-wide conflict is at hand. The church prays, "peace on earth and good will toward men." It also prays for the success of the armies of the civilized in the conflict against the heathen.

The churches collect money to send missionaries to convert the heathen to Christianity, but when the commercial nations undertake to rob the heathen of his natural rights these same missionaries stand in with the looters and assist in robbing those they profess to be interested in saving.

This demonstrates that the influence of capitalism has more influence over the church than Him who said "thou shalt not kill;" "Render unto Caesar the things that are Caesars, and unto God the things that are God's." This raises the issue concerning the question of the material conditions of the people, as the socialists have suggested. The material conditions of the race (especially civilized people) influence almost entirely the actions of men in both church and state, and it has seldom, if ever, been the case that the church has not endorsed the state in all its crimes against humanity.

Just as the missionaries in China have stood in with their respective nations in looting the Chinese cities and private individuals, so have the religious leaders always stood. This is not written as a criticism upon the teachings of Jesus, but to show that the question at issue is a material one. No religion ever has risen or will rise above the civilization that professes it; and the position of the ministry and church of the civilized nations is no exception to the general rule.—*Social Economist*.

Influence of Despotism.

Morocco Ruined by the Rule of the Sultan; the Decline of Mohammedanism.

Morocco, a country naturally rich and fertile, is kept poor by the greed and power of the throne. It is a government of the sultan, by the sultan, and for the sultan; nothing else counts; the people have no rights; the sultan is the embodied might and right of the nation. Fields untilled, crumbling homesteads, rich minerals left untouched, ruin and desolation everywhere—all tell the story of the sultan's terrible rule. For how shall it profit a man to lay up treasures for the monarch to seize? So every talent is buried in the earth, every light is hidden under a bushel.

The Moslem religion, once a spiritual and civilizing force in Africa, now acts as a check to all progress; its morality, its soul, is dead; the petrified shell alone remains, and that is a dungeon of darkness. Within its influence all things remain stationary or else crumble into ruins.

It is difficult to believe that these degenerate Moors belong to that same great race that once conquered Spain, who were liberal minded and progressive for their time, and masters of the fine arts. When the Moors were expelled from Spain they found their chief haven in Morocco, but a strange change has come over the spirit of their dreams.

The land of the Moor is stagnant, rotting under the terrible incubus of its government and its religion. Its only hope lies in its conquest by some civilized power; its gods must be banished, its idols shattered, else it must die of its own corruption. Not from that rocky eminence whence Boabdil turned with tear-dimmed eyes to look upon the lost Granada, but from Morocco today as *bend el ultimo suspiro del Moro*—the last the sigh of Moor.—*Exchange*.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

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The Millionaire Caste System.

In his recent birthday speech before the Montauk Club of Brooklyn, Senator Depew dwelt with his accustomed force and eloquence upon several problems of the day, and upon none with greater emphasis than the tendency apparent among a class of the very rich in this country "to hedge themselves about with a social exclusiveness unknown in Europe." In the great social centers of Europe, the Senator went on to say, prompt and full recognition was paid to men who had enriched the world with the products of their genius in art, literature, or science, and wholly without regard to the amount of wealth they had accumulated. This is particularly true in England, where such men find "a cordial welcome and appreciative recognition in the homes, both city and country, of the proudest of the aristocracy and the descendants of the oldest and most distinguished titles among the nobility." It has remained for the "millionaire exclusives" of this democratic land to attempt to found a caste based chiefly upon money considerations and very little, if at all, upon the possession of brains or character. They seek to make all except the possessors of enormous incomes socially the second class. The Senator is right in saying that this element of our alleged aristocracy is doing more to promote socialism and anarchy by its actions than all other agencies combined. The ignorance, selfishness, and inanity of the men and women composing this element make them a disgrace to the American name. Happily their numbers are limited and their efforts are certain to be futile. A caste system founded solely upon distinctions of wealth is so repugnant to every true American principle, that it cannot grow large enough to command anything but contempt.—*Leslie's Weekly*.

The Originality of Jesus the Christ.

Let me remind you that in this conception of life, which he began to propagate, Jesus was not repeating the instructions of any school or any recognized teacher of his day or nation. On the contrary, he was teaching ideas that were new, strange, startling, and revolutionary. Indeed, they are so today. There is not a sentiment or suggestion in the Sermon on the Mount which does not contradict the well-nigh universal beliefs and customs of our world. Select any church or religious body you like, and ask its members whether in actual practise they hold the sentiments expressed in the Sermon on the Mount; whether they believe that the "poor in spirit" are "blessed;" whether peacemakers are generally regarded as the children of God; whether the inheritance of the earth is supposed to fall to the lot of the meek; whether a man who is persecuted for righteousness' sake is thought of as a happy man; whether the idea of loving one's enemies, of giving to him who would borrow and expecting nothing back, or behaving with equal benevolence toward the evil and the good, just as the rain and sunshine do, is very widely cherished; whether it is possible to serve God and Mammon.

The united testimony of Christendom nullifies and contradicts every principle of Jesus' teaching. It holds to a set of beatitudes entirely at variance with those which Jesus taught. It has no use

for the virtues He extolled. Indeed, it gives no evidence of having any comprehension at all of the mode of life which he embodied. He emphasized the fact that prayer at set times and places is not a good thing. But Christendom tenaciously maintains the exact opposite. And nothing is esteemed more natural by the religious world today than to serve God and Mammon—God Sundays, and Mammon all the time.—REV. W. T. BROWN, in *Arena*.

Effect of Allied Powers in China.

Can you picture millions of people flocking to their ruined villages along the Peiho, absorbed with the idea of reconstructing their homes and cultivating once more sections of ground that had been their means of support? Everything is barren; everything is waste. The once thrifty valley is only a continuation of ruins and devastation. The military operations are the only signs of actual activity. The population stands with mouth agape and waiting. What do they wait for? They do not know. While the troops of the world wander over the face of their province there can be no peace. And the weeks fly by, the ground hungers for the seed from the hand of the sower and goes wanting. The crude plow is jammed into the soft mud of the river's bank, and grows

Koreshan Church Service.

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rusty with age and disuse. The roofs over the mud houses are not replaced. No movement is noticeable toward the reconstruction of villages and cities. The chaotic condition of things does not change. The pangs of hunger gnaw at the vitals of millions. With no means of procuring their bare necessities of life, what can these millions do?—C. FRED. ACKERMAN, in *Leslie's Weekly*.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
Come, clear the way, then, clear the way!
Blind kings and creeds have had their day.

Break the dead branches from the path,—
Our hope is in the aftermath;
Our hope is in heroic men,
Star led, to build the world again.

—EDWIN MARKHAM.

Origin of Land Monopoly.

Once upon a time the saints held a convention. It was international and harmonious. Preliminary to general business two resolutions were offered:

1. Resolved, The earth belongs to the saints.

2. Resolved, We are the saints.

The resolutions passed without a dissenting vote.—*Social Democratic Herald*.

THE WORLD'S A-GOIN' RIGHT.

Some people are a-growlin' an' a-howlin'
day an' night,
An' a-rantin' an' a-railin' cause the world
ain't goin' right.
They are weepin' o'er its sorrows an' they
keep its woes in view,
An' they never note the sweetness o' the
rose's drippin' dew.
Some people in their frettin' are forgettin'
blessings rare,
They fail to breathe the fragrance that is
floatin' on the air.
They keep the thorn an' thistle an' the
nettles aye in view;
They pass the blushin' roses in their
haste to pluck the rue.
This world may have its failin's, but
there's good enough for all,
An' we may choose the sweetness or bit-
terness an' gall.
An' if we seek the shadows, an' if we shun
the light,
'Tis we, an' not the world, friends, that
ain't a-goin' right.

—ARTHUR J. BURDICK.

* * *

The World's News.

May 29.—Boers ready for arbitration; appeal to The Hague.—Administration jubilant over Supreme Court decisions on Porto Rico cases.—Three hundred teachers start for Philippines.—Morocco yields to France.—Commander Booth-Tucker denounces tenements.—German troops evacuate Pekin.—Preparation for return of Dowager and Emperor to the capital.—Cuban convention votes to accept Platt amendment.—Jewish University for New York.—Libel suit brought against Mrs. Eddy, founder of christian science, by Mrs. Josephine C. Woodbury, is called.
May 30.—Mr. and Mrs. Edwin Markham disclaim attendance at Herron wedding.—Grand jury listens to evidence in Dowie case.—President and Mrs. McKinley spend twenty minutes at Canton, Ohio.—War heroes honored today.—Lutheran General Synod meets at Des Moines.—Germany after Caribbean Port.—Negro burned at stake in Bartow, Fla., to avenge murder of Mrs. Rena Taggart.—No clue in Unger case.—China agrees to pay 4 per cent on indemnity.—Arbitration fails to avert strike of Chicago machinists.—May 31.—Elizabeth Cady Stanton attacks churches for treatment of woman.—Hall of Fame dedicated; oration by Senator Depew.—Edmond Rostand elected to French Academy.—Boers still fighting.—Death of Count William von Bismarck.—President and Mrs. McKinley back in White House; fresh alarm for the latter's health.—Gambling craze in London society.—Singapore bank robbed.—June 1.—Five men lynched in California.—Chile denies rumors of treachery toward Argentine Republic.—United States government rejects constitution submitted by Cubans.—Governor of South Carolina refuses to accept resignation of Senators Tillman and McLaurin.—Senator Mason of Illinois narrowly escapes drowning.—Boers attack Vladfontein and are repulsed.—Mrs. Mc-

Kinley's condition serious.—Leading men and women protest against Mrs. Stanton's expurgated Bible.—June 2.—No indictment found against Dowie.—Anniversary of Garibaldi's death observed at Hull House.—Mrs. Nancy B. Irving, publisher, offers \$1,000 for clean business record; recipient must prove no lies told for a month.—W. J. Bryan calls McKinley Emperor of Porto Rico.—Institute for Medical Research to be founded by Rockefeller.—Members of New York Chamber of Commerce visit Windsor Castle.—Lord Pauncefote and Secretary Hay negotiating another Isthmian canal treaty.—Senator Tillman will not withdraw resignation.—London uneasy over Boer victory.—Queen of Holland welcomed in Berlin.—French Premier insulted by Socialist Deputies.—June 3.—Mrs. McKinley very weak.—Great demand for American machinery in France.—Jews complain of persecution in Chicago.—Heavy loss from fire at Quincy, Ill.—Plan for an International Academy formed in Paris.—Death of actor James A. Herne.—New college in Boston will train girls to earn a livelihood.—China and the Powers agree.—Labor Federation denounces clergy.—French incensed by Kaiser's toast to army of France.—Secret archives of Filipino government prove Aguinaldo's treachery toward United States.—President Olcott, of Theosophical Society, lectures on Art of Healing.—Count von Waldersee and staff leave Peking.—June 4.—Gen. Ballington Booth denies that Salvation Army will unite with Volunteers of America.—Senator McLaurin of South Carolina has withdrawn his resignation.—Chinese barred from Porto Rico.—British soldiers attacked by German and French troops near Tien Tsin.—France warned of peril from the advancing commercial power of United States.—Japanese elders leave Zion because Dowie claims to be Elijah.—Judge Hanna testifies in Eddy libel suit.—Wisconsin bank robbers lose \$8,000 of plunder; found hidden under sidewalk by boys.—King Edward distributes orders.

* * *

The Flaming Sword's Exchanges.

Pan-American Exposition Booklets.—We have had the pleasure of receiving two of the beautiful pamphlets issued by the Bureau of Publicity of the Exposition at Buffalo. The *motif* of the great International Fair; Buffalo and the points of interest within a convenient radius of the city; the grounds and buildings, including the Electric Tower, 391 feet high, the Temple of Music, and the splendid group of Government buildings, are described and illustrated. The cover designs are symbolical; one reproduces the well-known poster, "The Spirit of Niagara", the other represents the "ancient free spirit of the cataract, bound by the electric circles of Niagara controlled." It is evident that visitors to Buffalo will find rare entertainment and instruction. Among the novelties of the midway are: Venice in America;

the Streets of Mexico; the Thompson Aero-Cycle, and Roltaire's "House Upside Down." Copies of these booklets may be obtained free by addressing the *Pan-American Bureau of Publicity*.

Edward Carpenter: Poet and Prophet, by Ernest Crosby. This little study opens with a comparison between Carpenter and Whitman, whom he follows closely in literary style. Sympathy for the working classes led the younger poet to share a laborer's cottage near Sheffield, and to work in the fields. There he still lives, dividing his time between the manufacture of sandals and his writing. Mrs. Crosby says that Carpenter finds a microcosm in himself, and constructs a history of the world from his own experience. It seems extravagant praise to say that the name of Edward Carpenter will be cherished as one of the guides and benefactors of the race.—*The Conservator*, Philadelphia, Pa.

Leslie's Weekly.—The Decoration Day number comes with a laurel wreath for the dead. An article on The Blue and the Gray gives an account of the annual exercises of the Grand Army of the Republic, and the reunion of Confederate Veterans in Memphis. Minna Irving in a poem called The Patriotic Wedding, celebrates the fusion of North and South. The Confederate Charge at Chickamauga, the Nation's Temple of Fame, and the International Cup Race are among the illustrations. Is Christian Science Christian? and The Marvels of Electricity are both articles of notable interest. Judge Building, 110 Fifth Avenue, New York City.

The Arena.—The leading topics of the day in which everyone feels a vital interest are discussed as usual. England's Crime in South Africa, by W. T. Stead; Imperialism; the Servant Problem, and a symposium on Christian Science and Theology, are special features. B. O. Flower contributes a character sketch of W. T. Stead as the representative journalist of the transition epoch, in whom the opposing principles of the old and the new meet. 25 cents a copy. Alliance Pub. Co., Life Building, New York City.

The Saturday Evening Post.—For more than fifty years an Englishwoman (who is still living) has cherished a little sheaf of letters written by Charles Dickens. These charming letters show the novelist in a new part—that of the successful matchmaker. They tell the story of another man's courtship, and show how the writer spurred a faint heart into winning a fair lady. They will be printed—for the first time—in *The Saturday Evening Post* for June 15.

The Medical Iconoclast.—A monthly magazine devoted to medical freedom. Its object is to warn mankind against the indiscriminate use of drugs. It is wide awake and progressive. 10 cents a copy, \$1.00 a year. The Iconoclast Pub Co., 212 Oklahoma Avenue, Guthrie, Oklahoma.

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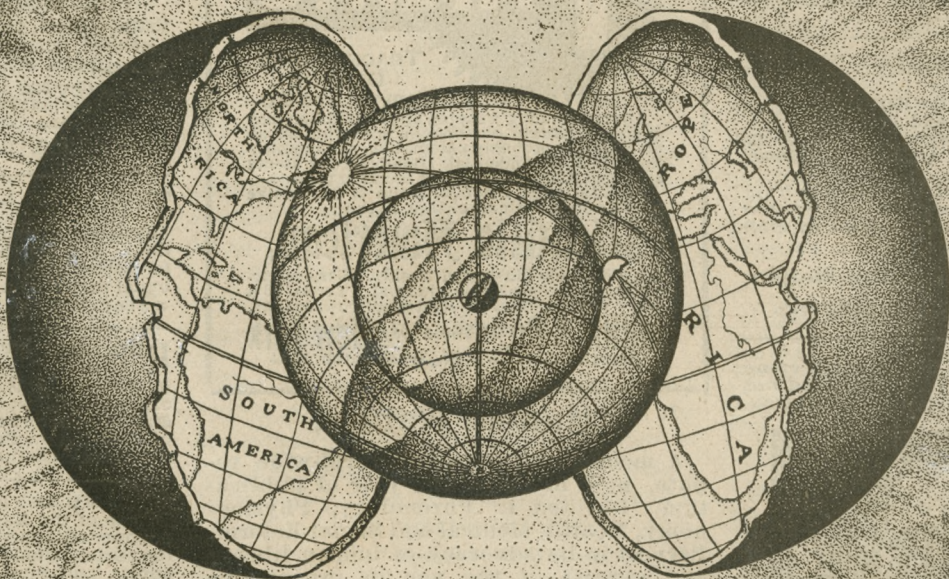
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